584 [141 cont.]
small initial payment makes the girl taboo, so that no other man
583 can buy her. In each case the final purchase of the woman is a
614 matter between the two kin groups [Sippen], that is, the totem groups; not only the closest members, but all the male members of the kin group demand their share of the purchase price, which is always paid in feather money. It is therefore not rare that a
[584] betrothed couple must wait two years before they can marry because the kin group of the bridegroom is not yet able to pay the
584 purchase price. It seems that the bridegroom himself rarely takes part in the negotiations; often he knows nothing about it at first. Sometimes he is told that a girl has been chosen for him, and he is admonished to avoid a certain house. He then guesses who his chosen one is. Codrington mentions that often the bridegroom
[585] resists violently, even at the wedding, but he does not say whether this is actually an aversion to the marriage or a ceremonial act.
591 We know nothing about the procedure of the wedding, but afterwards the young husband takes his wife first to the house of his father, until he builds his own home (4). In rarer cases no

4. Joest in Baessler, pp. 379, 381. Codrington, p. 239. O'Ferrall, pp. 223 f. According to F. de Tolna, Chez les Cannibales, p. 268, the people along the coast on Vanikoro buy wives from the people of the bush for a breast disk each.

[583] [628]

• 584 engagement takes place, but the young man seduces a girl; in
583 that case, however, his kin group must pay the girl's kin group
595 whatever price is demanded (5). Polygamy depends upon the

5. Joest in Baessler, p. 383.

ability to pay (6).

6. Dillon, p. 305, says that "persons

[145 cont.] Joest,
304 contrary to Dillon, says that circumcision is not customary on Ndeni (3).

3. Dillon, p. 314. Joest in Baessler, p. 378. On the basis of our present knowledge, local differences cannot be excluded with absolute certainty.

836 On Ndeni premarital intercourse between the sexes is
684 not practiced, according to Joest, but rather is punished by death, perhaps because originally, with the local organization, it was
548 identical with incest (4). On the other hand, prostitution is
567

4. Joest in Baessler, p. 386; Tagebuch, p. 63.

associated with the life in the bachelors' houses and also in related areas of the culture. Three or four men buy a girl for feather money, usually a child, because children are still cheap, and, for the same reason, a child is chosen preferably from a small kin group because each relative demands a share of the purchase price. After she has reached maturity, the girl is used and provided for jointly by the buyers, as well as hired out
(436) in exchange for feather money, pigs, or cocohuts. The proceeds are divided in proportion to the amount contributed toward the purchase price. The girl gets none of it, but she is well
[554] provided for, is the social equal of the other women, and even enjoys the privileges of living in the bachelors' house, which the other women may not enter. The buyers do not have the right to kill her; the entire village would avenge the murder. When the buyers are tired of the girl, they take her to another village and auction her off, which is always an important event for the populace. Eventual children belong to all the buyers